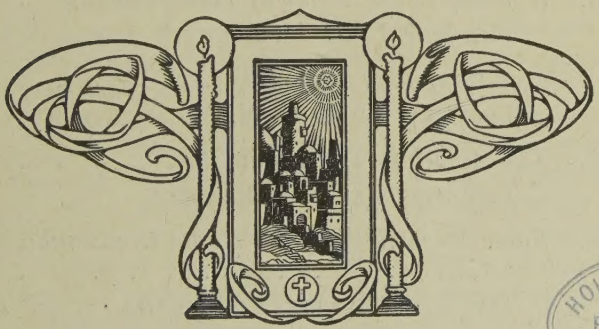
The MINISTER'S QUARTERLY

Continuing The Seminar Quarterly

VOLUME V: No. 3 AUGUST, 1949

Issued in the Interest of Christian Worship and Preaching



HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

Gaius Glenn Atkins, D.D., L.H.D.
Editor

Published quarterly by
THE DEPARTMENT OF THE MINISTRY
OF THE CONGREGATIONAL CHRISTIAN CHURCHES
287 Fourth Avenue New York 10, N. Y.

SINGLE COPIES 15 CENTS. ANNUAL SUBSCRIPTION 50 CENTS per year

Entered as second-class matter March 2, 1945, at the Post Office at New York, N. Y., under Act of March 3, 1879

THE MINISTER'S QUARTERLY

Contents Vol. V, No. 3

PAGE

I. *Professional Standards of Women Ministers* . 3
THE REV. THOMAS ALFRED TRIPP

II. *The Fabric of Leisure* 6
THE REV. HOWARD J. CHIDLEY

III. *A Hymn* 8
THE REV. HOWARD E. MATHER

IV. *A Little Theatre Beneath a Spire* 8
FRANCES ELDER CHIDLEY

V. *Dedication Prayer* 11

VI. *Concerning Hesitant Pens* 11
THE EDITOR

VII. *Worship in the Light of Understanding* . . 14
THE REV. PROF. M. STEPHEN JAMES, D.D.

VIII. *Man Confronts the Cross* 19
THE REV. RICHARD W. SUGLE

IX. *The Associates in Reading* 23
THE REV. GALEN E. RUSSELL

X. *Some Reflections of a Veteran Convention-Goer* 26
THE REV. CHARLES C. MERRILL

XI. *Ministers Have Sundays Too!* 30
THE REV. ROBERT L. EDDY

XII. *A Prayer* 36
THE REV. LORING D. CHASE

All rights reserved

The Department of the Ministry is not responsible for opinions expressed in these pages nor is the Editor responsible for the views of contributors.

All communications relating to subscriptions should be addressed to the office of The General Council, Room 915, 287 Fourth Avenue, New York 10, N. Y.

All contributions (typewritten where possible) should be addressed to the Editor: Dr. G. G. Atkins, with stamped envelope for return in case of non-acceptance. Till further notice address all communications to Editor, c/o Council office.

Professional Standards of Women Ministers

The Rev. Thomas Alfred Tripp, *Secretary*
New York

RESEARCH into the status of women clergy reveals some facts regarding their relationship to ministerial standards. Theoretically, and actually, women may be, and are, licensed and ordained by associations of the Congregational Christian Churches on the same basis as men. Women may serve as pastors of churches with all the rights pertaining to licensure and ordination. If any association has ever refused ministerial standing to a woman because of her sex that fact has not been revealed by this research project. However, results of the study suggest that few women are given ministerial standing and that many of those having such status make little use of it.

There were 233 licensed and ordained women listed in the 1947 *Yearbook of Congregational Christian Churches*. These were included in a total of 6,044 persons with ministerial standing. Only eighty-four women were pastors of churches. The remainder of the 233 women were either inactive with regard to the pastorate or engaged in religious education and other Christian vocations for which ministerial standing is incidental but not essential.

Half of the women who are pastors serve churches in New England and in the Middle Atlantic states. All, excepting seven who are located in the Great Plains and Far West, are in the northern states from New England to the Corn Belt, inclusive. There are almost none in the South. Vermont Conference leads with twelve active women pastors, followed by New York with nine, Massachusetts with seven and Maine with six. Only South Dakota, which has five women pastors, approaches the four leading northeastern conferences in number of active clergywomen.

Data on the relation of women to ministerial standards were gathered from replies to a questionnaire returned by the women clergy. Only ninety-six of the 233 women replied, representing a return of less than half. While the returns were high in comparison to usual responses to mail questionnaires, the numbers are relatively small for significant computations. However, there is reason to believe that the data are fairly representative and worthy of study.

I

Education is the most common mark of standards for the ministry. What is the significance for ministerial standards of the educational status of the ninety-six women ministers as given by them in response to the questionnaires? Approximately one third of the respondents have seminary training, another third have completed college work only and the final third have little formal education.

Thirty-one have the B.C. degree, of these seventeen have some additional graduate work to their credit and a few of the latter possess the M.A. or Ph.D. degree. Another thirty-one have the B.A., or the equivalent, but not the B.D., although a number of these have some seminary or other advanced schooling to their credit, incluuding the M.A. for some. Thirty-four have no degrees whatever, and a half dozen of these never went beyond high school, albeit most of those below the B.A. have taken some college work.

Comparisons between the educational status of male and female persons with

ministerial standing in the Congregational Christian Churches are not possible, since complete information is not available. It is a well-known fact that many men with incomplete education are licensed and ordained by certain associations, and more are received from other denominations with less than full training. While college and seminary training is the ideal of all but a few of the associations, higher numbers of untrained persons than is commonly supposed get into the ministry of the Fellowship. This partially-trained group includes women candidates in some instances.

Factors characterizing the educational status of women ministers are shown by a percentage analysis of the educational level of those replying to the questionnaire, classified by their professional status (*i.e.,* active or inactive with regard to the pastorate or other Christian professions) and by marital status, including the vocation of husband for those who are married. Of those replying, 35.4 per cent have no degrees, 32.3 per cent have the college degree only and 32.3 per cent have both college and seminary degrees or more.

There are differences of educational level between women who are active professionally in the ministry or other Christian work and those who are inactive. Active clergywomen attain higher educational levels than the inactive. In other words, it appears that the better the training the greater the likelihood of professional activity. Only 27.7 per cent of the respondents in the active category have no degrees while 45.2 per cent of those inactive are in this lowest educational level. Among the active women ministers, 35.1 per cent are on the B.A. level while among the inactive only 28.6 per cent are in this class. Few of the active women, or 11.3 per cent, going as far as seminary stopped with the B.D. degree. The same figure for these inactive is 19.0 per cent. This difference is shown, further, in the fact that 37.2 per cent of the active women achieved the B.D. degree or more as compared with 26.2 per cent for the inactive.

Comparisons between clergywomen who are (1) married to ministers, (2) clergywomen who are married to laymen and (3) single clergywomen reveal further differences in educational levels. Among the active women, those who are unmarried make the highest education showing; those married to ministers have the lowest educational rating; those married to laymen fall between the two. Nearly half, or 45.4 per cent, of the clergywomen who are active in the ministry and married to clergymen have attained to no academic degrees. On the other hand, only 16.6 per cent of the active single women are in this class educationally. Nearly half of the active single women have the B.D. degree or more, while ministers' wives have less than a fifth of their number in this category. Again, laymen's wives in the ministry are intermediate.

As stated above, women ministers who are not active in the ministry make a much poorer educational showing than those who are active. Only the inactive women married to laymen reveal anything like a successful achievement educationally with 55.6 per cent having the B.D. degree. Single women in the inactive group have the largest number, 62.5 per cent, in the group falling below the B.A. degree, with the wives of ministers following with 48 per cent having no degrees. Clergywomen married to laymen have 22.2 per cent of their number in this lowest category among those who are inactive.

The educational status of licensed and ordained women revealed by those who gave their data may be summarized as follows:

1. Single women ministers giving active service have attained to higher educational levels, as compared with those married to either ministers or laymen.

2. Women married to ministers average lowest in educational attainments among active clergywomen, as compared with single women and those married to laymen.

3. Active women ministers married to laymen achieve higher educational level-

an clergywomen married to ministers but wer than single women ministers.

4. Active women ministers are decidedly ducationally superior to inactive clergy- omen.

5. There is a positive correlation be- een higher educational attainments and e active ministry for women.

6. There is a positive correlation be- een the unmarried state and marriage a layman and both the active ministry d higher education for women ministers.

It is apparent that ministers' wives are awn into their husbands' parish activi- s, greatly interfering with the possi- ity of an independent pastorate. Lay sbands' vocations less often interfere th the active ministry of their wives. ngle women in the Congregational ristian ministry are almost all active. he ministry and other Christian callings e the means of livelihood and, in the ghest sense, the profession of unmar- ed women ministers. These facts seem explain why single women have made eater preparation and are more active the ministry.

II

In further consideration of standards the ministry, the women were asked comment on the following question: What are the general effects, if any, of omen ministers upon the economic and ofessional standards of the ministry?" ew availed themselves of the opportunity discuss this question from the view- int of professional ministerial standards. majority of those who commented uched upon the economic effects. Many w no influence but a few acknowledged e possibility of lowering incomes if omen accepted inadequate salaries in mpetition with men. However, the sur- y shows that women ministers are paid out the same salaries as men in the me classes of churches.

On the issue of the influence of women inisters upon the professional standards the ministry, practically no interest was shown. Only those who are active and on the higher educational levels commented on this point. In the main, only the well-trained single clergywomen in the active ministry or in other professional Christian work showed much interest in the problem of ministerial standards. Since other samplings show that many male ministers have only a nominal interest, if any, in the maintenance of ministerial standards, the disposition not to discuss the subject is apparently not unique with women ministers.

III

Final judgment on the effectiveness of standards of the ministry is to be found in the quality of work done. How well do women ministers stand this test? Details of the answer to this question will not be presented here since the facts are discussed elsewhere (see *Advance,* January 1949 for article by the author entitled, "Our Women Ministers"). Suffice it to say that women compare favorably with men in effectiveness in the ministry in similar types of parishes.

In rural churches women excel when compared with men. Notwithstanding the fact that Congregational Christian rural churches served by women average smaller than the norm for all rural churches of the Fellowship, the performance of those served by women runs consistently higher than that of the total. In comparison to the number of members per church, parishes served by women are doing better than usual work on every point recorded in the *Yearbook* annual reports. This statement is demonstrated in the above-mentioned article. Various reports, based upon the ten-year study of the rural-urban analysis of Congregational Christian Churches and published during the past several years, provide the documentation of the performance of all rural churches of the Fellowship. The present survey of women in the ministry shows their standards of professional performance to be satisfactory.

IV

Three conclusions are offered in regard to women in connection with their relation to standards of the ministry, as follows:

First, women should be licensed and ordained by associations only under the highest standards. Requirements for women seeking ministerial standing should be no higher than those demanded of male candidates but they should be as high. In other words, there should be no sex discrimination in standards of the ministry. The future of women in the ministry requires not only a single standard but a high standard in all instances.

Second, women who accept ministerial standing should be encouraged to enter and continue in the active ministry. It is recognized that the same counsel is needed for male clergy because a high percentage of them are in other vocations. But, by their own statements, at least some women successfully seek ministerial standing for reasons of status and with no intention of being active pastors. The experiences of the active ministry and the never-ending struggle for professional growth will enhance the contribution of women to the development of standards of the ministry.

Finally, as a result of this research into the status of women in the ministry, it is suggested that their sex should be encouraged to prepare for and seek ordination. There is a shortage of ministerial leadership. In all probability, the numbers of male ministerial leadership will be inadequate to the demand for a generation, possibly always. Furthermore, women have some special qualities and functions to contribute to the ministry.

At least a thousand women could well be absorbed into the ministry of the Congregational Christian Churches in the next ten years. The churches should be encouraged to accept them as pastors. They should be received by the associations, not as women but as persons meeting the requirements of acceptable ministerial standards.

The Fabric of Leisure

The Rev. Howard J. Chidley

Winchester, Mass.

THINGS never turn out quite as one expects them to. When we built our cottage at Intervale thirteen years ago, I congratulated myself on the prospect of sitting on the porch, with quiet and leisure for reading. But it hasn't worked out that way. There is too much happening on the farms in the valley below or in the distant hills.

Having been brought up on a farm, I am always intrigued with the other fellow's methods, and particularly the new types of farm machinery that have come in since I was a boy,—tractors, hay tedders, automatic loaders, new types of horse-rakes, and a score of other new gadgets. I don't know whether farming has become any easier, but it has certainly speeded up. I notice that when the haying weather is rather catchy, as it was last summer, the farmer now cuts hay by night as well as by day. Tractors and floodlights have made this possible. Nor do they put the hay in cocks, as they used to do, and let it cure. If the weather is favorable the whole process from cutting to hauling in is compressed into twenty-four hours.

Having suffered backache and blisters from hoeing corn and potatoes as a boy it is pleasant now to do it by proxy. And when the cows march slowly up the lane to be milked, it is a relief to think that somebody else will do the milking.

Then there are the clouds on the mountains. Living in a city one gets to ignore the sky, except for weather signs. But in the country the sky becomes an ever-present reality. By day, the clouds march up the mountains, trailing their shadows. By night, the stars speak of illimitable space. "Mother Earth" means something when one is constantly bumping into her processes in the great out-of-doors, and its horizon lifts.

Then there are the winds. There is frequently what the Good Book calls "the sound of a going in the tops of the trees" near at hand. Before there is a breath of air sweeping the ground, the wind stirs in the tops of the pines, and one waits expectantly for it to come down to earth, and is seldom disappointed. First there is a gentle puff, then there is a saucy little gully of air, and before one realizes it he is sitting in a breeze.

A little pond near at hand also furnishes entertainment. There is the friendly muskrat, busy gathering lily pads, and swimming home across the pond trailing his succulent breakfast in his teeth. There is the lone blue heron that patiently stands motionless on one leg at the water's edge for long periods, waiting to spear an unwary fish. I watch him breathlessly, but have never yet seen him get one. I wonder if he's feeble-minded? The crows hold a noisy morning caucus in the pines before getting off on the day's business. At sunset there is the plop of a trout as it rises to a fly. Nor must I forget my friend and solid citizen, Mr. Toad, who solemnly waits by the doorstep daily. And at night the young hawk squawks impatiently for his supper. It's the only unwelcome sound these birds utter. His manners will improve as he begins to forage for himself. Just now he is a bad-tempered child.

Each year a pair of wild ducks make their nest in the seclusion of the sedges around the bend of the shore, and we watch them circle warily and come down to see how their fledglings are getting along. Then the great and long-expected day arrives when the ducklings, sometimes seven, come proudly swimming out into the wide, wide world of the lower pond, a flotilla in single file, muttering and quacking excitedly to each other as they anxiously watch the sky and shore during the big adventure. Daily they become bolder and cover greater distances till at last they take wing and follow their parents off into the unknown, and we never see them again. The hummingbirds see-saw among the flowers; and Tom, the yellow and black butterfly, drifts past after investigating my finger-tips in search of the syrup of which he is fond.

The fall comes early in the mountains. Even in August a cold, pale-green sky will suggest November. The birds begin to gather in flocks and hold a practice rendezvous daily in preparation for the great migration Southward. The valley grasses turn to russet and brown. A branch of maple flaunts a banner of crimson or gold as a harbinger of autumn so soon to come. There is a chill in the air. Too cool now to sit out of an evening. Then at last the birds are gone, the migration of mortals back to the city begins, the flags are pulled out of the cups on the greens of the golf course, and the year-round residents begin quietly to settle in for the coming winter.

Another summer has gone. Alas for human ambition, not much reading has been done, too much going on in earth and sky to settle down to it. How two acres and a view can compass so much and make time slip by on silken sandals is beyond comprehension. But there it is.

"Nothing doing in the country"? Why, man alive, it's such a busy place that one doesn't have time for a vacation! Such is the warp and woof of leisure.

A Hymn

from the Latin for the Spiritual Communion "I am the Bread of Life"

ADORE TE, LATENS DEITAS

Tune: Gottschalk

Blest Memorial, Dying Lord!
  Living Bread dost life afford.
May our souls e'er live by Thee,
  Thou to us e'er precious be.

Fount of Goodness, Lord and God,
  Cleanse us with thy cleansing blood;
Make us faithful to believe,
  In hope and love to Thee to cleave.

Hidden Saviour, Thee we adore,
  Blessed sacramental store;
In spirit, when our senses fail,
  We Thy blessed presence hail.

Christ, whom veiled now we see,
  Satisfy our thirst for Thee;
'Til we, in Thy dwelling place,
  Gaze on thine unveiled face. Amen.

THE REV. HOWARD E. MATHER
Sheffield, Mass.

Holy Week, 1947

A Little Theatre Beneath a Spire

Frances Elder Chidley

BEING a minister's wife, it goes without saying that I would not be active in church dramatics unless I thought it helped the church. But let me add quickly, not all church dramatics help the church. The kind I knew years ago hurt the church! Maybe it still exists, for we constantly find people who say, "Church dramatics?—not for me!" What are they seeing? They probably se moustaches falling off, bells ringing late lines forgotten, makeshift costumes, lik bathrobes on hindside before for shep herds, tawdry and torn paper wings fo angels, actors peeking through the cur tains, or coming out into the audience wit costumes and make-up still on. That write the church down. The church is too grea

n institution to sponsor shoddy enter-
rises, to house mediocrity. Drama is also
o great an art to be travestied.

On the other hand, how can dramatics
lp the church? We are, of course, as-
ming that the church has accepted drama
a legitimate art, with a legitimate place
the church.

I shall write of how dramatics helps our
urch, but there is a general pattern that
applicable to all churches, and maybe
e experience we have gained in our
enty-three years, by the trial and error
ethod, is worth handing on.

We call ourselves the Parish Players,
d it may be of interest to know that
en "The Little Theatre beneath a
ire" opened, we gave only one per-
rmance of each of the three plays we
oduced a season. Now we play three
ghts for each play, and sometimes four.
ur audience reserves season tickets on
e last production of one season for the
llowing season. The cost is moderate,
d our subscribers keep their same seats
ar after year.

There are three objectives a church
oup should have: 1. High quality. 2.
rvice. 3. Sociability. Please note we put
ality first. *Quality,* we have had lots
trouble, and made mistakes, but one
ing we stick to, we aim high. Everyone
es good plays, there is nothing magic
out them, the actors are just people up
ere on the professional stage. Why can-
t amateurs approximate their excel-
nce? The professional theatre is getting
jolt. It is seeing the non-professional
eatre surge ahead. The growth of the
ittle Theatre movement is amazing. We
ve called Broadway's bluff. Never think
mateurs cannot be good, but they should
member, however, there is more fun in
ing something well, than there is in
ing it badly.

Picking plays is an important matter
maintaining the quality. A church play
ust be clean, no drinking, no profanity,
ell written. For example, "The Barretts
Wimpole Street," "Our Town," Pyg-
alion," "To the Ladies," "Outward Bound," "The Late George Apley," "Papa Is All," these all have been successful in our little theatre, as well as many other Broadway successes. One must be a good dry cleaner, even with these plays, however. We find that audiences like plays minus the dirt, the drinking, and the swearing. At least they never seem to miss them!

To maintain high quality, casting is of the utmost importance. Amateurs add freshness and vitality to the stage, but new faces must be continually presented. Avoid becoming a stock company. Even the Repertory Theatre with Eva Le Gallienne, and Margaret Webster running it, did not succeed. The church helps here. I find myself looking over a morning congregation when we need a new type, or a new face in one of our plays. Over six hundred different people have worked with us in our twenty-three years.

Another way to maintain high quality is to take infinite pains with detail. When we put on "The Barretts of Wimpole Street," we had tryouts for several dogs for the part of "Flush." A beautiful honey-colored spaniel, not too young, got the part. He loved Elizabeth, he loved Wilson, Elizabeth's maid, she took him on real walks, he was a real member of the cast. He almost stole the show. His owner waited up for him each night during the three weeks he was rehearsing, and in the play.

We believe it is also essential to have an experienced director, whether paid or unpaid. In this way, high quality is more apt to be maintained.

Service. The church is served by giving good entertainment, good recreation. People are hungry for it. They need to laugh and cry. The church should offer a balanced diet—Worship, Education, Work, Play. The church is also served by opening up a new field of endeavor for its members. The therapeutic value of dramatics is well known. It develops talent that has lain dormant, crippling inhibitions are overcome, personalities flower. It is good medicine! Literally hundreds of people

have made their first contact with our church through the Parish Players, and, more often than not, they have become some of the best workers in other departments of the church. I counted fifteen Parish Players in the choir last Sunday, and the names of Sunday School teachers and superintendents, deacons and other officers, from the Parish Players are many.

Dramatics can also serve the church by presenting religious plays. We have given Lawrence Housman's "Bethlehem" on the Sunday before Christmas for many years. It is given in the chancel of the church in front of a beautiful golden tryptich, and we use our most experienced actors. We think it is the finest Christmas play ever written. The church is packed with young and old. They see and hear the Christmas story unfold in all its beauty.

The church can also be served by raising money for good causes. Our first play, Gilbert and Sullivan's "Gondoliers" was given to raise money for our new Parish House. We raised $900.00 by it. When the Parish House was built, and we had our own beautiful "Little Theatre beneath a Spire," we raised money for needy people during the depression. We helped to get new hymn books and a new church directory. We contributed to a stained-glass window in memory of the servicemen who died in World War II. And now we have pledged a thousand dollars for much needed reconstruction and repair work on the church. Outside of these gifts to our own church, we have given to the Red Cross, British, China and Russian war relief, and with one benefit performance, and the help of the local British War Relief Society, we raised $2,000 and sent a Rolling Kitchen to Great Britain in 1940. We have also benefited the Community Chest, the local Scholarship Foundation, and Hobby Center, and have contributed to the adoption of a French war orphan.

A whole chapter could be written on the hospital entertainment which we carried on during the war, and for two years after, in the Army, Navy and Veterans' hospitals in this area.

We chose plays which would be appropriate for the hospitals, as well as for our own audiences, and under the auspices of the U.S.O. we took each play to three or four hospitals, going as far as Camp Edwards on Cape Cod, sixty miles away. Later we added ward entertainers as well. These needed strong nerves and good breeding as they went on the wards with the maimed and the shell-shocked.

In all, the Parish Players have provided over 100 hospitals entertainments.

How does all this help the church? It puts the church into wider circulation. It backs up its world-wide ministry. And to come nearer home, the dress rehearsal is put to service also. We invite as our guests, the nurses from the Winchester Hospital, the members of the Aged People's Home, and the pupils from Perkins Institute for the Blind, sometimes as many as one hundred and fifty of them at one rehearsal. These young people understand and enjoy the plays as well as people with normal vision.

Social. Finally the church is offering, through its plays, a meeting place for church and townspeople alike. It furnishes an opportunity for people to entertain visiting friends, meet people they see only occasionally, and to get acquainted with new people. As a minister's wife, this is one aspect of the little-theatre work I particularly like. New people are shy, and they like to have something to do. We serve coffee between the second and third acts of our plays, and we use our new church people as pourers, hostesses and ushers. We have complimentary seats for them, they help set up the coffee tables, they get acquainted, they feel a part of the organization.

To sum it all up, excellent entertainment has been given, money has been raised, and services rendered, for good causes. Lasting friendships have been made, the church has gained loyal and devoted workers, and goodwill has been created at home and abroad.

Dedication Prayer

Dedication Prayer for new offering plates given by Edward J. Vorba, pastor of the historic First Congregational Church in Bradford, Vermont, during the morning worship service on March 27, 1949, just after the "One Great Hour" broadcast.

THOU God of Lent—Thou God of all times and of all seasons touched by the Easter Victory—we now ring these offering plates to Thee. We re remembering in each of our hearts ow much Thou didst give to us in the ift of Thy Son on Calvary—how much hou art always giving us of Thyself. lay these plates ever tell to Thee and all men the devotion of our hearts and e stewardship of our lives and all we ossess as a real trust from Thee.

We love Thy Church, O God, and we ense the responsibility we have in the ulfillment of Thy Kingdom here in this ommunity and in this river valley. May e hear again Jesus' own words that it more blessed to give than to receive, nd may our own experience of those ords lead us to even deeper appreciaions of Thy Church and its message of econciliation and healing for mankind.

May that world-wide message entrusted to us by Thee lead us even farther to the fact that the Christian life is one of giving —that the more we give of ourselves the more we find our lives, lives far richer and fuller than ever they were before. So may we acknowledge the embracing of the whole world there on Mount Calvary, God of all men, and the ever continuing presence of Thy Christ everywhere with all Thy children, leading us all on to Thy Kingdom.

In the spirit and pattern of him who gave his all for Thee and for us, and in response to Thine own outpouring, we dedicate these offering plates. May they ever proclaim of our gratitude and obedience, of our kneeling at the Cross and giving Thee our all. For then will we live the life Thou wouldst have us live and do what Thou wouldst have us do.

AMEN.

Concerning Hesitant Pens

The Editor

Meeting House Lane, Scituate Harbor, Massachusetts, July 14, 1949

THERE was once, and perhaps still is, a course in English composition at Harvard, offered as exhibit A" of what such courses ought to be. he students were told, amongst other hings, that given a theme they should tart writing at once. Otherwise they never ould be masters of their pens and would ecome instead the victims of their hesitaion. For, as any writer knows, once a pen egins to hesitate, it is in sore danger of etting lost. The teacher of the aforesaid course assumed, and rightly, that, once the pen got going, it would find sufficiently dominant association lines and so run its free course. Which depends. One must have something to write about, which is secondary, and more, something to write out of, which is primary. And something to write toward, which is controlling. Often enough one finds what he is writing toward by just keeping on writing. And, therefore, be quite as much surprised by where his pen is going as his reader.

Charles Dickens, according to Hasketh Persons' brilliant biography, furnishes a distinguished illustration of just this. Genius is a law unto itself and, more than most geniuses, Dickens seems to have proceeded by jet populsion. After periods of intense brooding he exploded into composition of incredible imaginativeness and fecundity. Thereafter the development of his characters controlled him. They became alive and took their various ways through comedy and tragedy, much squalor and little splendor, laughter and tears. He shared their laughter and their tears and buried his heart with Little Nell. He, too, went out not knowing where he should go.

All this seems a long way from a next Sunday's sermon, but is not so remote as it seems. There is a joy, a creative joy, of meeting the unexpected which is as much the secret of a preacher's power as it is the secret of the artist's or musician's power. Unless there is an element of adventure and discovery in his sermon, the preacher will feel no spiritual glow nor be able to communicate it. A sermon well started will thereafter take charge itself, being for its brief course inevitable. This element of surprise is the hallmark of homiletic genius; to make a new music and meaning of an old text.

This is, or at least should be, the appeal of the young preacher for whom the vast domain of preaching is still an undiscovered country. Because it is new to him, he will make it new to his congregation, as though they saw some landscape they had so often seen, bright with his fresh and ardent vision. It is only when the light which has elsewhere its rising and by which he is attended begins to fade into the light of a patterned homiletic day that his power begins to fail. If he retain through the lengthening years the power to rebaptize his preaching in some glow of mental, ethical or spiritual adventure, there is no reason at all that it should fade into any light of a common day.

There is a beauty in an afternoon light which no morning light possesses, depth and tenderness, as though the light itself had won something from the day and fulfilled, as the shadows lengthened, what the morning promised and high noon touched with clarity. Preaching might be like that because life might be like that.

* * *

The Editor, being within commuting distance of Wellesley, sampled the sessions of the International Council very much as the now more or less discredited investigators sample public opinion, and he has no more confidence in his own impressions than defeated candidates have in those who mislead them.

But no one could have shared the movement of the Council without a rather awe-struck sense of how long it took to plan it and what attention to every detail it revealed and how much focused and foreshortened in those seven days. It is no easy thing to summon men and women across continents and oceans and fuse them into a harmonious, happy and highly significant action. There were diversities of gifts, tongues and background but a communion of spirit which lay like the June sunlight across the lovely campus, and shone in the pictured windows of the Chapel.

It was a good place to meet old friends, which is one of the happinesses of such gatherings. And we could have sung, and perhaps did, though the Editor was not there, "Though Sundered Far, by faith we Meet—." Techniques have changed since a few of us, not so many now, attended another Boston International Council two long generations ago. There are fewer stellar addresses, perhaps fewer stars of the first platform magnitude. The Council spent its mornings forging, so to speak, its final message to such of the world as would finally read it and thereby be influenced. A strategic endeavor. For if there was ever a time when the church should speak with authority to the world, it is just now. The message thus drawn is now in print and circulation. It is inclusive, well balanced, wise in its affirma-

ons and reservations. Its signatories e international. Ministers' mid-summer aste baskets are voracious. They should denied this message, it should instead required reading.

The Boston press was not very coopera- e being more concerned with spy-rings d the unhappy state of Boston's finances d its ball teams than the mind of a otestant Christian church about the rld and its orders and disorders. There much about which such gatherings are ncerned, reporters cannot capture nor ir journals headline, which is itself nptomatic. Reporters lay in wait for at the Council would say about Com- nism, but not what it would say about e potency of the way of Jesus Christ, r healing the sicknesses of our civiliza- n.

The overtones of the Council seemed to is reporter to be much under the in- ence of Amsterdam and neo-orthodoxy. hese are dominant influences in the inking of our younger church leaders. ut ecumenicity is too vast and neo-ortho- xy too vague to be easily formulated. ne missed the dominants of faith and urage which neo-orthodoxy does not em to balance well. There was an at- meness in the afternoon given to the ndon Missionary Society and the Amer- an Board as refreshing as the cooler inds which were beginning to blow across e campus. Here was the Christian gospel truly ecumenical action, made beauti- l in courage, love and sacrifice, said by itnesses from far lands in words we uld understand, simple as the Sermon the Mount, sovereign as the Cross.

* * *

The historian of trends and ruling ideas the ways of Churches and their As- mblies would put us all in his debt if should examine and digest the themes, ldresses, discussions and findings of our vn Congregational International Coun- ls for say the last fifty years. As a mmunion, we have as a whole been nsitive to and responsive to the muta- tions of the time spirit in religious regions. Our freedom from overhead authority, from precise creedal control and the like has tended to make what we have done and said, and left unsaid and undone, of really strategic significance. Our graph, if it could be drawn, with the proper referents, would be worth most careful study. No sound student of what has been happening in free religious thought and ethical and social adjustments in the English-speaking world could well ignore it. There would be in it some glimpses of brave banners high upborne and valiant trumpets sounding. These do not seem to have been heard at Wellesley. If historic Congregationalism, at least here in America, has seen its day and is ceasing to be and if the Council now adjourned sindie is the last Council in which we will be foregathered as Congregationalists, what is passing at least deserves a citation and not an apology. (This omission was a little corrected in the message.)

* * *

Names on a map are best which represent some deposit of long established habit or occupation or local aspect. Roads so named are a part of the texture of life itself, and make of any map a record of almost immemorial human ways which the motor maps either overlay or bypass. Names like "Spring Street," so called because there is a wonderful spring there from which the Pilgrims drank, and "Pleasant Street," and "Forest Street," and "Union Street," which wind through memory and use and wont. This is being written in sight of "Meeting House Lane" which does not even rate a number. Seaward it is mostly down hill between two burying grounds, one multimonumented and well kept, the other behind falling stone walls, given over to briar, blueberries and poison ivy and sometime-worn, earth-stained, undecipherable head stones (imported maybe from Wales).

But a brighter monument marks the site of the "First Meeting House in Scituate" (1636), and a second commemo-

rates the first five ministers of the church. These are worth considering, for here John Lothrop (1634), brought Henry Jacob's Congregation as a Congregation from England. They housed themselves in log houses, thatched with marsh grass, worshiped God unafraid and exercised the prerogative of religious liberty, as they had a right to, in falling out about the proper form of baptism. Whereupon one group—whether immersionists or anti-immersionists the writer does not know—went as a body and presumably as a church to West Barnstable, which (see our Yearbook) dates itself 1616 and so proudly claims to be the oldest Congregational church in America. At any rate English Congregationalism shares vested rights and memories on "Meeting House Lane" with American Congregationalism. There might be less significant spots to hold a session of an International Council—to remind us of what we might forget. If we should follow all that is there represented and implied through three hundred years on both sides of the Atlantic, we *would* see banners against the blue sea and hear trumpets on the wind.

* * *

Oceans meet their shore lines in so many ways: they break against rock barriers, they reach across the sands they themselves have washed up, they whisper in pebble ridges, they encircle palm-fringed atolls, but surely there is no more graciously mediated meeting of seas and their shores than across salt marshes over whose unfailing green one sees the far merging sea lines and sky lines. The tides vein them with silvery threads or cover them with transient blue as though they were a lovely parable of the ways of God with our spirits—vast amplitudes waiting to fill our emptiness in quiet and gentle ways.

There are two bells buoys off the Scituate marshes. When the sea is rough, they are loud and strident. At night when other voices are stilled and the ocean seems waveless, their music is far and gentle. They seem to be calling to one another "are you on guard?" "are you on guard?" and each answers the other with a kind of mystic assurance that mariners are not forgotten, and even tranquil seas have their sleepless sentinels.

There is, Kipling says somewhere in a poem, a kinship between bell buoys and church bells along the shore. They have a mutually shared music.

This issue of the MINISTER'S QUARTERLY will be waiting the return of the subscribers from vacations: the editor trusts they have been happy. Its articles speak for themselves.

Worship in the Light of Understanding

The Rev. Prof. M. Stephen James, D.D.
New Brunswick Theological Seminary

This extremely significant article by Dr. James was read to the Federal Council Commission on Worship.

A WIDENING and deepening interest and concern in her corporate worship has characterized the Church during the last quarter-century or more and that interest shows no sign of abating. The thought and research of some of our finest scholars have been directed to this field. Their books on the history and the exposition of Christian Liturgy have enriched our libraries. The works of men like W. D. Maxwell of Scotland and Dom Gregory Dix of the Anglican Church have had their counterparts from the Lutheran areas of Northern Eu-

pe, and the Reformed Church in Hol-
nd, France and Switzerland. The work
scholars, combined with the concern of
rgy and laity over the church, has been
lected in the teaching and practice
roughout the Church, both denomina-
nally and interdenominationally; Com-
ssions on Worship in many of the De-
minations and in the Federal Council
Churches, have, in turn, brought forth
isions of Liturgies and Books of Wor-
p, countless occasional Offices and Ord-
of Worship.

This has been a good and worthy con-
n. It has helped the Church to realize
t there is a close and inevitable relation
ween the form and substance of wor-
p. It has driven us to a reexamination
the relation between doctrine and wor-
p. It has reenforced both the impera-
e and the order, the why and the how
worship, and has helped provide one
the definitive conditions for realization
ecumenical goals, as well as contributing
w value and worth to the worship of the
nominations and of countless parishes.
makes clear that while there may be a
nd of interest in worship that lives apart
om true religion, there simply cannot
an authentic confession of faith without
spect to worship.

I

All these things in praise of accomplish-
ent one can say with confidence, and
t he would hasten to add with equal
rnestness that the work is as if it had
hly begun. There can be no real revival
worship that does not quicken the con-
ience to confess that Christians ought,
a, must, be faithfully obedient to the
ll to worship. Have we even begun to
allenge the vast indifference, even within
e Church, to attendance upon public wor-
ip?

Is Christian worship yet invested with
ger, hearty participation of the congre-
tion? Does the order of worship under
s various offices move with the simple,
t magnificent, expression that should at-
ch to Christian worship? Simply to raise such questions is to realize that the lamps of the Sanctuary ever need tending and relighting. One thinks today of one of those lamps, the lamp of understanding and of the need of tending it with education and Christian nurture, if worship is to be a means of Grace. I do not imply that it has gone out. I do say that its light is not as clear as it should be, and that much of the revival of true worship waits upon the clearer shining of that lamp of understanding. In the long run —and not too long—there will be no zeal in worship that is not according to knowledge. One sometimes fears, however, that some trust more in the excitement of a bonfire than in the light of the tended lamp of understanding.

The worship of the early Church was illuminated by this light of understanding. That lamp burned brightly, almost fiercely, in the earliest worship of the Church, even though she worshiped without the aid of Commissions on Worship. Of course, it may be as confusing as enlightening to draw comparisons, or implications from comparisons, between the New Testament Church and the Church of today. To assume that what is legitimately present in one must necessarily accompany the other is to make helpful comparison impossible. However, in dealing with the necessary place of understanding in worship one is not handling a peripheral detail. He is at the heart of the matter. This is as truly the sine qua non of modern worship as it was in the beginning. There is one important difference: there would never have been a point of origin for Christian worship without this light of understanding; there may be a continuing in the observance of forms and ceremonies of worship after this lamp has gone out. Sometimes the very lighting and tending of lesser lights becomes the occasion for the neglect of this great light.

II

I, therefore, single out for illustration and suggestion from what the New Testa-

ment has to say about Christian worship this one thing: It was worship inspired and informed with understanding; not the understanding of the art of worship, but of that which gave an imperative sanction to worship and at the same time shaped and fashioned its very form. A study of Christian worship in the New Testament will leave many questions unanswered. However, no cloud of obscurity that rests upon the early Church can hide from us the light of the lamp of understanding that illuminated the primitive worship of the Christian Church of that day.

That understanding was rich and luminous both in the knowledge of a faith that drew from long history and tradition and that flamed in the knowledge and experience of God in the contemporary and the near contemporary. They had been schooled and nurtured in tradition and heritage. Over their worship fell the light from the lamp of understanding that had been tended by patriarchs, priests and prophets and in whose blessed illumination, through the joy and heart-break of long and changing centuries, their fathers and they had been gathered to the worship of praise and sacrifice in Synagogue and Temple.

But a new brightness had come to shine from that old lamp. It drew from the knowledge of God's act in Christ, the Word made flesh, whose glory they beheld, "the glory of the only Begotten full of grace and truth." This new light burned on the lamps of their understanding and lit their altars with its glory. In this new light worship became new, and magnificent. At first they took this new understanding into the old Temple and Synagogue. As understanding grew they inevitably took the old Temple and Synagogue into the new light of the Christian Church. The worship of the Christian Church arose and developed under the guidance and inspiration of understanding in these things. This was the urgency and imperative of worship. Here also was the guidance and influence into the authentic way of Christian worship.

Worship was acknowledged as necessary to Christian life and as the inescapable form of Christian witness. It called to the Christian community with commandingness. It was in the light of this understanding that the worship of the early Church took form and direction. It achieved inevitable spontaneity (not improvisation), authenticity, meaningfulness and simple, but solemn, magnificence. In recalling this I am not forgetting the lapses and perversions of worship that the New Testament also records and intimates. But even in such instances there was the accepted standard, a norm and a common understanding to which appeal could be made. There was a light that could be thrown in upon the dark corners.

It was that understanding that made for such close and strong relationship between faith and worship. Their understanding of the Faith made worship inevitable, gave to it moral and spiritual compulsion. Worship, in turn, became an activity and expresion of the Faith. The faith which inspired and shaped worship was itself nurtured and strengthened through worship. It is this living understanding of the Faith that made the worship of the early Church imperative, vital, meaningful and magnificently Dominical.

III

This is only illustrative, but pertinently illustrative, of the solemn word, spoken in various forms by prophet, by experience and by our Lord; that neglected and perverted worship can only be restored and corrected by revived religion and in the understanding of faith. If God becomes, as one of our Chinese friends said a few years ago He had become to many Christians, a great oblong blur, worship inevitably comes to be "without form and void." If God be, as some seem to contend, only a religious name for the super-ego, individualized or collectivized, then worship becomes exercise in induced subjective mysticism. The problems of faith become the problems of worship and the

lnesses of worship are also the sickness f faith. The problem of worship is al-ways the problem of Faith—not of Litur-ics. Neglect of worship, or unreality in orship, are signs, as Paul put it, of a arkened understanding. He did not ex-ort the Ephesians to give themselves to salms and hymns and spiritual songs until fter he had called them to be followers f God as dear children.

It is hazardous to be concerned with econdary and derivative matters, unless e are sure that the taken-for-granted rimary conditions are truly present. I ear that too much of our effort to better orship does take entirely too much for anted regarding this primary matter of hristians understanding—basic Christian nderstanding. We will need to deal more orthrightly with minds darkened with elfish, sensual paganism, if we are to ead them into the worship transfigured the "glory of the lighted mind," to use Masefield's phrase.

Here we are reminded of how easily eliance can be transferred from primary o secondary factors in our concern for orship, and how a secondary considera-ion, which is valid when grounded on the rimary, can become irrelevant or even nimical when the primary is not present o motivate and interpret it. Liturgical nderstanding and consideration, which noves under the guidance of the primary ght of understanding of a living faith, illuminating, but when worship is treated s a religious art under the direction of ne liturgical sophisticate rather than a rimary activity of Christian Faith, then turgical light becomes as darkness. I re-all the substance of an argument for in-reasing attendance upon worship that was urrent in my Seminary days. Roman hurches, it was argued, are crowded with orshipers. Roman worship is splendid nd impressive with color, pageantry, in-ense, bells, vestments, et cetera. There-ore let us begin thus to refill our churches. ill the wardrobes with colorful vestments, orm processionals, divide the Chancel, nstall a rheostat and let the illuminated Cross glow or grow dim under the in-structed hand of the Sexton, call the Holy Table an Altar and let the Minister pontifi-cate before it at the East end of the Chancel by solemn elevation of the Alms Basin. Recently I came upon astounding attempts to make the Sacrament of Infant Baptism more "impressive," by dripping water from a rose on the head of the child! Do people who remember that a Sacrament is the outward sign of an inner and spiritual grace, need such sentimental trappings to invest it with significance? or will those who have forgotten the true meaning of the Sacrament be well served by the sub-stitution of sentimentality for sacramental grace?

This is not to condemn indiscriminately the above-mentioned and other similar liturgical practices that have been intro-duced into Protestant worship. Some of them are good and legitimate in their proper place, and when used with under-standing. Some of them are unrelievedly bad. Here I am dealing not with what is done, but why. My contention is that to resort to liturgical art—or liturgical black magic—to supply incentive to wor-ship to get people to come to church, is the counsel of a darkened mind. The steps of the people will not be turned toward the altars of God by worship planned to appeal to the physical senses, even aesthet-ically sophisticated physical senses. The crowded Roman churches are not ex-plained by it. Nor does its absence ex-plain the less crowded condition of Protes-tant churches. Appeal to spiritual activity through the unregenerate physical senses is a blind appeal.

IV

If this be true in regard to our effort to get people to attend upon worship, it is equally applicable to all our concern to improve the worship of the congregations that do assemble. It is easy to substitute religious entertainment for Christian wor-ship, to plan to give people what they like rather than to guide the Church in its

worship to render a fit and acceptable sacrifice of praise unto God. There is a deep-lying danger in worship that is planned and ordered to cater to the emotional, even the religious emotional, demands of man rather than something that is consciously offered to the glory of God. This danger is present whether the lure be presented as a stupendous spectacle, or the soft-lights-and-sweet-music emotionally soothing but morally stultifying, type of service, or even the so-called evangelical popular song service.

Motives and appeals are always mixed, never pure and single even on the higher human planes. Ministers and leaders of worship, I suppose, will inevitably appeal to a whole hierarchy of interests and motives in calling people to worship and in guiding them in that solemn activity, and people in responding will move under motives as various as those that moved in the triumphal procession into Jerusalem. Even when the appeal and call is made to the highest motives some seeming response will come from the lowest levels of interest. Our Lord called men to take up their cross and to follow Him. Yet He observed that some came because of the loaves and fishes. However, to sense this should deepen our concern rather than to lighten it. The light of understanding of worship in the Faith should shine in and over all that is done in the name of Christian worship.

The word is pressingly important for the Church in her worship: "Be ye not conformed to the world," even the psychological or the aesthetic world, "but be ye transformed by the renewing of your minds that ye may know what is the good, perfect and acceptable will of God." In behalf of worship we must speak in the name of the Lord to the mind and the conscience, rather than from lesser sanctions addressed to some vague religious attitude or emotion. Christian worship moves under the judgment of the Gospel and needs constantly to be renewed, or even converted, by a work of grace. It must ever be redeemed from its service to the aesthetic, or even religious, pleasure of man and sanctified anew to the glory of God. This is true of every part of worship, its source, its center and its end. In the early church, and in every age of vital worship there was neither appeal nor response to considerations of aesthetic satisfactions or of mystical pleasure, but quite the opposite. The call to worship was a call to danger, hardship and to rigorous discipline; the reply to that call was not the response of the senses or the sensibilities, but of conscience, obedience, courage and consecration to the will of the most high God. The light of lesser lamps is as darkness unless they be kindled from the flame of this great lamp of understanding.

V

Two implications follow from this. Christian worship is Christian activity. It should at all times in its general form be under the tutelage of its authentic faith. Our faith, not liturgical principles, should determine the general form of our worship, even as in art, there is an inevitable right relationship between content and form. How unforgettably this is observed in early Christian worship. The change from Temple and Synagogue worship to the Christian forms was something more than a liturgical revival. It was the expression of a religious experience. The change was wrought by the very character of the Christian revelation. It was the Incarnation, the full self-offering of Christ, as gathered up and expressed in the Last Supper that became the Lord's Supper of Christan worship. There was an inevitableness about it. Jesus, the Lord of life, was, of course, received as the Lord of worship. Christian worship became Dominical in form as well as substance.

Thus Christian worship became representational and recapitulative; representational of God's mighty work in Christ and recapitulative of the experience of men and man redeemed by this mighty work

God in Jesus Christ. Thus it was saved om the vagaries of subjectivism and of duced mysticism. It is the light of the derstanding of this that needs to be rtured in all our thought and concern worship. Dom Dix in his monumental rk, "The Shape of The Liturgy," speak- of the liturgy as the worship which s forth the act of God in the Incarna- n in the midst of the congregation and a corporate act of the congregation, rgy and laity, says in substance, It is this that the Church "is ever becoming at she is." This is a word worth pon- ring. When the Church sets forth in worship the word and work of Christ, d reenacts in prayer and Sacrament the y He has brought her from darkness to His marvelous light, she is in that ry act becoming in fact what she al- ady is by His creation. True worship, en in its general form, will be the voice d act of true faith.

Worship in this light may become the rvant of faith. The old catechism was ght when it insisted that faith, the gift God, is to be nurtured by the Word nd the Sacraments. The worship that a true expression of faith in turn nur- res that faith in the hearts of believers. We should make larger use of this than e do. Just as the children were to in- uire as to the meaning of the acts of the assover and the fathers were, in reply, invest the outward act with the his- rical and the spiritual meanings they epresented, so our Christian worship ught to be the occasion for deep teaching about the central mysteries of our most holy faith. Roman teaching is making studied and wise use of this opportunity. Among Protestant churches the Lutheran Church is devising catechetical instruction based upon an inquiry into the meaning of the several parts of the Liturgical act of worship. We need more and more to let the light of understanding shine upon the words, acts, symbols and signs of worship and to show forth that which eternally lies perfectly behind and above all the imperfections of the worship we offer.

This is simply to say that true worship waits upon true faith. We cannot substitute from liturgical art that which has gone out of experience. To try to worship in the light of lesser lamps when this great lamp has gone out always leads either to the worship of false gods or to a false worship of the One true God. Thus basically the problems of worship are problems of faith. The nurture of worship is the work of evangelization and of Christian education.

It was said of the priest of old that when he went into the Holy of Holies he must go alone; that he must carry no lamp in his hand, but must walk in the light of the altar fire. The worship of the Christian congregation may follow this even as it rises above it. In the corporate fellowship of our Holy Priesthood we too enter where men walk, not by earthly lights, but by the light of the fire of the altar, but its heavenly light also kindles the lamps of our understanding of the knowledge of the glory of God in the face of Jesus Christ.

Man Confronts the Cross

The Rev. Richard W. Sugle

Union Congregational Church, Calipatria, California

THE Cross of Christ holds a place of centrality in the Christian Religion, existing as the magnetic enter of a fragmented Christendom. It the Cross of Christ which throughout the centuries has existed as the living, cohesive force within Christendom, proclaiming unity in the face of diversity, proclaiming fellowship in the face of selfish individuality. Viewed externally, the phys-

ical symbol of the Cross crowns our church steeples, adorns church architecture, serves as a center of worship, embellishes chancel furnishings, clerical vestments and prayer books, and graces the necks of believers. Viewed internally, the Cross is at the very heart of the Christian Gospel, manifesting itself in our confessions, prayers and worship. Perhaps there is no other symbol throughout the ages so widely recognized and yet so little understood as the Cross of Christ.

Though the Cross is the central symbol of the Christian faith, it is a symbol characterized by mystery. It is the supreme paradox of the Christian religion which baffles the human intellect and calls forth a confession of ignorance. From the plane of historical objectivity the Christian perceives that the Cross of Christ signified the paradox of victory out of suffering and visible defeat of death; for out of the setting of death of the Crucifixion issued the indomitable, living faith which was realized in the primitive Christian Church. From the plane of human spiritual fulfillment the Christain experiences in the Cross a spiritual self-realization born out of self-denial—again a baffling paradox.

In the very fact that man to a large degree encounters a paradoxical mystery in his confrontal of the Cross, there is a serious pitfall which endangers his understanding of this symbol—the pitfall of sacrificing the rational before a too highly emotional response to the Cross. Mystery, viewed emotionally, is heightened, endangered by the augment of miraculous and magical implications, for emotion tends to distort and refute the dimensions of the rational. The Cross in becoming the object of a distorted emotional response is in danger of degenerating into an esoteric symbol or charm associated with personal protection and well-being. The Cross, confronted emotionally, tends to be romanticized, encouraging and objectifying latent tendencies of the "martyr complex" which are residual in human nature.

Though the Cross is characterized as a paradoxical mystery which transcends the powers of human reason, the Christian can and must strive for a more profound insight into this symbol. One of the major stumbling blocks which impedes man's understanding of this Christian reality is the philosophical foundation of modern thought. The Cross, to a very large degree, is a gross contradiction of the elements of hedonism, utilitarianism and materialistic naturalism which have been and continue to be cardinal influences in human thinking. The turning "topsy turvy" of traditional values, moulded largely by self-centered determinations, by the challenge to "selflessness" and "vicarious suffering" is foreign to a ready intellectual understanding of the Cross. Yet in spite of these obstacles the Christian must seek a truer balance between his emotional and rational approach to this greatest of Christian truths. The Christian faith demands a whole response on the part of man—intellectual as well as emotional. Only when some semblance of balance between the emotional and rational response of man is attained in relation to the Cross can it become a redeeming force realized in the concrete situations of life. If the balance is destroyed at the expense of the rational, then the message of the Cross is dissipated in a dualistic escapism. On the other hand, if the balance is destroyed at the expense of the emotional, then the message of the Cross is weakened by abstract theorizing.

The Cross of Christ is the central truth of the Christian faith which reveals the philosophical basis of the Christian message. It permeates the whole of the Christian teachings. It gives rise to a directional necessity which shapes the narrative portions of the gospels and even subsequent church history. It is to the extent man gains insight into the message of the Cross that he increases in his understanding of God and of the person of Jesus and His relation to the Divine Will, as well as his understanding of man and his relation to God. With these preceding thoughts in mind let us seek to clarify

ut a few of the far-reaching implications be found in the Cross of Christ.

I

The challenge of Jesus, "If any man ould come after me, let him deny him- lf and take up his Cross and follow me," veals, both explicitly and implicitly, pro- ound insights into the message of the oss. This challenge expresses the fact at the Cross embodies the element of evitable suffering. The way of the Cross cessitates denial, the negation of self, d thus implies suffering. Denial from e lowest level of biological function to e highest level of ideational function en- ils suffering. Denial on the biological vel manifests itself in privation; while nial on the ideational level manifests it- lf in frustration. Privation and frustra- on find expression in consciousness in e experience of suffering.

The inevitable suffering embodied in e Cross may and does, many times, in- olve suffering from the level of biological nction in man; yet physical suffering oes not directly characterize the suffering f the Cross. The suffering of the Cross nvolves directly the ideational function of an and in realized in spiritual suffering. he suffering of the Cross is characterized y the denial of human willfulness for the ake of the Divine Will and takes place the arena of the human will. The vi- arious suffering of the Cross was revealed rimarily in spiritual suffering in the quiet f Gethsemane and secondarily in the hysical suffering of Golgotha.

This element of self-denial with its nevitable suffering is reflected in the achings of Jesus. The basis of the Chris- an ethic denies man the self-centeredness f being both subject and object of per- onal desire, effort, and aspiration. The laster's two cardinal commandments— ove towards God and love towards one's ellowmen—displace the ego as the center f service, creating the objectivity of ervice outside of self. This radical denial f natural self-centeredness is vividly ex- mplified in the teachings of going the second mile, turning the other cheek, and loving one's enemies. The shadow of the Cross falls over the whole of the Christian ethic revealing that the human effort to fulfil the will of God implies suffering. The gospel narrative reflects the concrete realization of the way of the Cross in the suffering of Jesus in the framework of history with all of its moral relativism and natural determinations.

The Master's challenge to take up one's Cross implies the element of freedom in "Cross-bearing." This challenge is conditional—"If any man would come after me." The factor of "condition" or choice implies that there are alternatives—the human way in distinction to the Divine way —the human will over against the Divine Will. These specific words of Jesus, as well as His whole conception of man, reveal the Master's conviction that (1) the human will and the Divine Will are not identical; (2) man is a creature endowed with freedom and the capacity of choice; and (3) within man resides the potentiality to transcend the natural determinations involved in his humanity.

This factor of human freedom, which presupposes the power of choice, intensifies and molds the element of suffering to be found in the way of the Cross. Man possesses the power either to choose or reject the Will of God. It is this factor of volition which characterizes vicarious suffering and makes it primarily a form of acute spiritual suffering; for it is the will and not the flesh which is the battleground of human freedom. Vicarious suffering sounds the depths of human suffering, for it issues out of the spiritual conflict of the human will which is impregnable to the determinations of the organic level. Man chooses the Cross—it cannot be forced upon him; for those actions which identify "Cross-bearing" transcend the dictates of natural determinations—they are beyond the line of duty and human expediency. Vicarious suffering is consummated in the consciousness that the way of the Cross is not a coerced or determined act; but a volitional act exercised

in the framework of human freedom. Human freedom introduces the element of temptation which adds another facet to the suffering of the Cross. Temptation is the child of human freedom and lies latent in every situation in which man is conscious of the power of the human will to exercise a voluntary choice. Thus vicarious suffering is intensified by temptation—the temptation to place the dictates of human willfulness above the Divine Will.

II

In the light of these foregoing conclusions, revealed either explicitly or implicitly in the gospel's presentation of the Cross, what can be said concerning (1) the nature of God, (2) the relation of Jesus to the Divine Will, and (3) man and his relation to the Divine Will? This central Christian symbol implies that God is an objective reality and not a projection of the human ego as championed by the subjective idealists of nineteenth-century Germany. In contradistinction to the position that God is the projection of the human ego, the Cross, a symbol of human effort to fulfill the Will of God, demands a suppression of the human ego. Not only does the Cross imply that God is an objective reality; but this symbol grants insight into the attributes of God's Will. The Will of God stands in opposition to the self-centeredness of the human will which is the basis of pride, covetousness, vindictiveness and selfishness. In contrast to the individualism of human willfulness exists the universalism of the Divine Will which finds concrete expression on the human level in selflessness, manifesting itself in service, sacrifice, understanding, forgiveness and responsibility—the varied facets of Christian love. The Cross of Christ identifies the Will of God with the dynamic, cohesive power of "agape" at work within human society, seeking to draw mankind together into a fellowship as symbolized by the "Kingdom of God."

The gospels present both subjective and objective insights into the meaning of the Cross in the person and life of Jesus. The way of the Cross reveals the humanity of Jesus. In fulfilling the Will of God the suffering of self-denial and temptation was experienced in the consciousness of the Master. This spiritual suffering reveals that Jesus possessed a human will which was not identical with the Divine Will—"Not my will, but thy will be done." Again, in the fact that Jesus chose the Cross is implied the human will of Jesus in distinction to God's Will. In Jesus the way of the Cross was fulfilled in history revealing the sharp demarcation between the pure Will of God and the human will. The pure Will of God, realized by the Master in the finiteness of His human nature, led inevitably to personal destruction on the organic level of physical existence. The pure Will of God as characterized by the universalism of "agape"—only partially realized by man in his selflessness—contradicts the particularism indispensably involved in human existence. Jesus in fulfilling the universalism of the love of God repudiated the particularism inherent in His humanity and thus physical destruction was inevitable.

III

The Cross reveals profound truths into the meaning of human finiteness—not only of the inherent imperfections involved in humanity in being a part of the organic world, subjected to its natural determinations; but also of the inherent goodness residual in man in his power to transcend to a larger degree the self-centeredness of the organic level. That man partakes of good and evil is reflected in the paradoxical truth that man creates his own Cross. The vicarious spiritual suffering of the Cross is largely self-inflicted in that it arises out of the human freedom within the spirit of man, inviolable to coercion from without. The evils of human willfulness contest the Divine Imperative which impinges upon the human will and thus give rise to suffering. Man is a child of God, for at times he voluntarily chooses the way of

e Cross, the "agape" of God, and tran-ends, to a large extent, the inherent self-nteredness of his individuality. The ross of Christ appears in every situation life in which man strives to fulfill the ill and Love of God, creating a tension tween what man is and what he should —what man does and what he should do. The Cross of Christ is the prophetic, deeming symbol of the Christian revela-n which must continue as a living reality within our churches today. It is the hope of the world because it not only judges and denounces man as the creation of human pride; but it also proclaims that man can become a true child of God in overcoming, to a large degree, that pride through God's help. The Cross in granting soul-searching insights into the nature of God, Jesus Christ and man, reveals to the Church of Christ its vital, eternal message and mission in history.

The Associates in Reading

The Rev. Galen E. Russell
Southport, Connecticut

Observations on How a Pastor May Keep the "Growing Edge" After Leaving Seminary

THE Department of the Ministry is currently engaged in exploring and promoting various ways of rengthening the profession of the min-try of our denomination. There are or-nized regional two-day retreats, summer nferences, and state meetings. Ministers a local area have long been accustomed memberships in local ministerial asso-ations, luncheon clubs and other forms group meetings. These have their place. hey have a vital place in the on-going inistry.

There is another form of self-develop-ent sometimes known as a "Reading roup." It has been my privilege to be member of two such groups during the st ten years. I am enthusiastic about em.

In the first place the announced purpose the group is to read some books. There nothing new about a pastor reading a ook—at least there ought not be anything ew about it. The difference in this Read-g Group comes, both from the selection the books to be read and from the dis-ussion which follows the pastor's inde-endent reading.

A small group of pastors get together. They are inspired by one or more who have the idea burning within. They agree to meet monthly during the winter season. They unite on the selection of books. It is characteristic of many Congregational ministers that they do not wish to be told what books they ought to read. Such words as "freedom" and independence" come to mind. At the same time some pastors know the value of group discipline. Therefore, they agree with the group action of their fellow ministers in deciding which books they will read this month and the next.

The general assumption regarding the selection is that the books need to be well written and pertinent to the life of a pastor. The usual expression is, "This book is really good," or "This book isn't worth the time it takes to read it."

Having agreed upon the books to be read, then experience says that each member should read the book before the next meeting. This is a prime requirement or else the meeting degenerates into a conventional book review club, where one man reviews the book and the others listen.

If each man has read the book before the meeting, or at least eighty per cent of the men, then the stage is set for a creative discussion which is bound to stimulate the "growing edge" of each one present at the meeting. I suppose St. Paul would say that each one had been "edified."

As to the ownership of the books, some men buy their own, and some share in the purchases. These details can be worked out according to individual circumstances. The New Hampshire State Conference really helps its ministers in the purchase of books. Any readers who are interested in the New Hampshire plan may write to Johnson Haines, Littleton, New Hampshire.

Our Committee of the Associates held its meeting the first part of June this year to make their recommendations. We developed a Primary List and a Supplementary List. We did find difficulty in deciding which books should go in the Primary List and which in the Supplementary List, for the line dividing between the two lists is thin, indeed. For example, this year we put Dr. Reinhold Niebuhr's latest book, "Faith and Reason," on the Supplementary List. Some pastors would applaud this decision and others would say that this decision completely undermines any confidence which other pastors might wish to put in the judgment of the "Associates." Even so, here is the list.

Primary

"God Was in Christ" by Donald M. Baillie, Scribner—$2.75

"Pastoral Counseling" by Seward Hiltner, Abingdon-Cokesbury—$3.00

"Teach Us to Pray" by C. F. Whitson, Pilgrim Press—$2.50

"American Freedom and Catholic Power" by Paul Blanchard, Beacon Press—$3.50

One member of the Committee felt that Donald Bailies' book was the best statement on the Incarnation and the Atonement which had appeared during the last twenty-five years. Whether this opinion will be upheld by all readers is an open question. I welcome the opportunity to come to grips again (or is it the first time?) with the subject of the Incarnation.

Seward Hiltner's book "Pastoral Counseling" is really the book of the year in this field. It is a must book for every pastor who would take this subject seriously. The author competently leads us through the different schools of psychology and their contribution to the work of a Pastor. He further shows, by the Case Method approach, how counseling principles can be used by a pastor in the daily round. The use of prayer, Bible reading, Religious Literature, and the Sacraments is handled with spiritual insight.

"Teach Us to Pray" by C. F. Whitson has already received good publicity by Dr. Ronald Bridges in "Advance." Our Committee felt that the book deserved to be read and digested by ministers and laymen. The section on "The Minister's Life of Prayer" is especially pertinent.

"American Freedom and Catholic Power" by Paul Blanchard is a study of what is perhaps the most provocative issue facing American Protestants today. This book does not deal with the ultimate theological principles. It does do something else, however, which is most important. This book gives us a scholarly, well-documented picture of the work of the Roman Catholic Church in its hierarchy and in its local parishes. This book will help all pastors to be intelligently informed so that they will not go out and start an anti-Catholic movement, but rather will proclaim the values of our Protestant faith.

SUPPLEMENTARY LIST

"Man's Disorder and God's Design" The Amsterdam Assembly Series, Harper and Bros.—$5.00

"Civilization and Religion" by C. W. Hendel, Yale University Press—$2.00

"Faith and History" by Reinhold Niebuhr, Chas. Scribner's Sons—$3.50

"The Effective City Church" by M. H. Leiffer, Abingdon-Cokesbury—$2.75

"The Common Ventures of Life" by Elton Trueblood, Harper and Bros.—$1.00

"Cry, the Beloved Country" by Alan Paton, Chas. Scribner's Sons—$3.00

"Christianity and Communism," Association Press—$1.50

"Power for Action" by Wm. Spurrier, Chas. Scribner's Sons—$2.50

"The Purpose of the Gospels" by E. F. Scott, Chas. Scribner's Sons—$2.50

"The Good Pagan's Failure" by Rosalind Murray, Longman's—$2.75

"Young Laymen—Young Church" by J. O. Nelson, Association Press—$1.75

"Older People and the Church" by Maves and Cederleaf, Abingdon-Cokesbury—$2.50

We have recommended twelve books on r Supplementary List. Each one of em is good for a pastor to read and r a group to use as a basis of their dis- ssion. First and foremost is the Am- rdam Report. This book has been well vertised, but it needs to get into the rary of every pastor who would know mething of the ecumenical movement.

"Civilization and Religion" by C. W. endel is a Yale Professor's report of estions submitted to thousands of G. I. ys just before they were discharged om the Army. This book begins with ndamental questions and the author mmarizes his observations in an ad- rable manner.

"Faith and History" by Reinhold Nie- hr is his latest book. We include it our list because we cannot afford to nore Dr. Niebuhr if we would be faith- l to our calling. This book will chal- nge our minds to the dimensions of the litical and the spiritual crisis which aracterizes our contemporary world.

"The Effective City Church" by Murray Leiffer contains much valuable material for a City Pastor. There is both an interpretation and a method in this book.

"The Common Ventures of Life" by Elton Trueblood is written in his usual concise and clear style. It has been said that the first chapter alone is worth the price of the book. In this chapter he pleads for all of us to look at religion as embracing the whole of life and not just a segment of it.

"Cry, the Beloved Country" by Alan Paton is the one novel we have included on our list. We are well aware of the fact that it was published over a year ago. We include it as a book which will inspire and provoke discussion. The reader will be shown the conflicting issues between the white folk and the negroes in South Africa.

"Christianity and Communism" by John C. Bennett is a brief and clear outline of the issues facing us between Christianity and Communism today.

"Power for Action" by William Spurrier is a splendid book for a pastor to read and then pass on to one of his serious laymen. The author points the way for action in dealing with current questions which face individuals today.

"The Purpose of the Gospels" is the latest book by Professor Ernest F. Scott. It is written in his usual clear style. This book helps us again to see the gospels in their historical setting and their relevance for today.

"The Good Pagan's Failure" by Rosalind Murray is valuable for its interpretation of the pagan's failure. This pagan is a prototype of certain members in our congregations. Rosiland Murray is the daughter of the distinguished Gilbert Murray and the wife of Professor Arnold Toynbee. Yes, she is a member of the Roman Catholic Church. This fact ought to entice pastors to read it and to prove conclusively that the Committee of the Associates is "catholic' in its tastes.

"Young Laymen—Young Church" by J. O. Nelson is a book for the alert pastor. The author forecasts the future and offers

suggestions as to how the Church of the future can be realized.

"Older People and the Church" by Maves and Cederleaf is an important book dealing with the problems of the older people in our congregations. We have a greater number than ever before, hence the importance of a good book on a ministry to older people. This is the book to read in this field this year.

The Committee which recommends these books is composed of the following:

Arthur Bradford, Rhode Island
Fred Buschmeyer, New York, N. Y.
Vincent Daniels, Conn.
Clarence Dunham, Conn.
James English, Conn.
Rolland Ewing, Conn.
Johnson Haines, New Hampshire
Harold Jones, Massachusetts
Harold King, Conn.
John Arthur Martin, Mass.
Roscoe Metzger, Conn.
Albert Penner, New York, N. Y.
Henry Robinson, Conn.
Clifford Simpson, Conn.
Frederick Thompson, Maine
Max Webster, Vermont
Galen E. Russell, Chairman, Southport Conn.

Some Reflections of a Veteran Convention-Goer

The Rev. Charles C. Merrill
Cambridge, Mass.

THE Editor of this QUARTERLY, with obvious appropriateness, is spending the summer at Meeting-house Inn in Scituate Harbor and whether because of the surroundings of this place or because of the summer heat, he wrote a rash letter to me not long ago. He asked me to indulge in some reminiscences about my attendance at conventions, councils, and perhaps other religious meetings, and to write "as many words as you please." His own self-discipline is so strict that he evidently does not realize the danger that other elderly men might yield to the temptation of unlimited garrulousness.

Let me, to begin with, dust off that quip about the reason why the priest and the levite (alias the minister and the deacon) did not rescue the robbed and wounded man on the Jerusalem-Jericho Road. They were going to a church convention! In modern terms a state conference, a national council, or a convocation of professional church workers.

Suppose there is truth in this quip—what then? That meetings outside of the local church are to be abolished? That a minister is never to leave his parish and the dear people who need his constant attention? Obviously not. But there *may* be too many such meetings and a minister *may* neglect his local field in order to attend them. At all events, no responsible leader ought to ask his fellow-ministers and fellow-church-members to leave their parishes except for a meeting which has so important an objective and whose program is so well planned, that the meeting is reasonably sure to be thoroughly worthwhile.

First a word about the program. I think there has been a gain in this respect during the years but before a meeting of any length closes someone will be sure ardently to criticize the program-makers because there has not been more time for "discussion." Now there are two sides to this matter. Haven't we all spent a good deal

ttime in "discussions" that have been ly fruitless? Are you sure that a com- y which is brought together without much preparation will "discuss" in- mingly and stimulatingly? Of course reat deal depends on the leader. I once a seminar, the progress of which after or two sessions was interrupted by emark from someone in the audience t he thought they would get on faster he leader did not talk so much!

Granted that properly-planned and perly-led discussions are worthwhile, st we not also allow that addresses m men who are in some degree au- rities in their fields and which have n carefully planned and are well de- red must still form a large part and certain cases the chief part of a pro- m? Sometimes such an address fol- ved by an opportunity for questions ves to be exactly what is needed. In any e, men who undertake to speak to a d-sized audience are due to feel a deep se of responsibility for the time they e.

* * *

One wonders whether the attempt to pare a "message" which shall go out m a meeting as a summary of what been said and thought isn't sometimes erdone. It is difficult to prepare such message in the midst of a meeting and less it is written with some distinction style and freshness of thought it will t be given much attention. It must be ief if you expect it to be read in the urches—perhaps not over one typewrit- n page. If it is much longer than that it ght to be so prepared as to be worth reful study by small groups in churches. message of this character must be pre- red before the meeting begins and while scussed and changed must essentially ex- it the results of pre-meeting thought d study.

This brings up the matter of resolu- ns, since these are *undoubtedly* over- ne. It may be of some value to a man a group which feels strongly on some contemporary matter to have their views endorsed by a conference or council. If this endorsement is the result of real discussion and a carefully-taken vote, it has some authority. Let us, then, have less and better "resolving."

During the years, worship periods have come to occupy a much larger place in our meetings. Their worth is sometimes lessened because on the one hand the man who conducts the period feels called upon to preach a sermon, or on the other hand he uses the time for training people in ritual. As one who has tried to be faithful in attendance at these services of worship and has frequently noticed a large number of empty seats, I have wondered whether ministers realize that under such circumstances they are exhibiting the same attitude toward worship that they criticize their parishioners for exhibiting on Sunday morning.

* * *

By and large, this veteran convention-goer must agree that he has gotten a tremendous amount of good, and he judges that others have had a like experience, from the various kinds of ecclesiastical gatherings that he has attended. As a state superintendent he used to be struck, as he went around the state after the annual ministers' convocation was held, by a remark of the laity frequently made; "Our minister never preached better than he did last Sunday." This sort of result has not been achieved *too* often but it has been achieved *very* often.

In the editor's "outline" of what he wanted me to say in this paper, he referred to my frequent attendance at National Councils. (I use the old name for this nation-wide meeting although in 1931 it was changed to General Council, the word "General" being taken from the "General Convention" of the Christian Church with which body we united that year.) As a matter of fact I have attended every National Council beginning with 1910, with two exceptions—eighteen in all. I have developed a very strong impression

of the increasing place and increasing effectiveness of these national meetings as the years have gone by. It has seemed to me that here we have, as nowhere else, a symbol of the denomination in being. I felt this as I watched the people outside the meeting hall. I felt the fellowship of our Congregational Churches. In our relations with one another we were illustrating Congregational Christianity. It was borne in upon me that if the relations between people generally on this planet could be what they seem to be at a meeting like this, we should be much farther on the way to a really Christian world.

But the feeling with regard to the denomination being symbolized and expressed was also strong as I have participated in an assembly of two thousand people, coming from all parts of the country and bringing their points of view and different contributions but all united in a common purpose and a common attitude. I felt this when the gathering was responding to some address on a great theme. I felt it in the singing. I felt it at times in the business sessions.

Why has there been this growth in these highly important gatherings on a national scale? Without attempting to give the reasons in order let me say:

> The fact that the recent meetings have been so largely held on *college campuses* has had a profound influence (beginning with Oberlin in 1934 and continuing through Mount Holyoke—1936, Beliot — 1938, Durham — 1942, Grinnell — 1946, Oberlin—1948, six of our eight meetings have been held at colleges; and perhaps the meeting at Berkeley in 1940 should be included on account of its being so closely related to the University of California). The opportunity for fellowship seems to be incomparably greater on a college campus than it can be in any city. Here you have a real opportunity for realizing the ideal of "the denomination in being."

Opening the doors to *associate members,* which I suspect was an idea of Fred Fagley's. For example there were 929 of these at Durham and 980 at the second Oberlin meeting. It is probably quite undesirable to have a larger voting membership than the present approximately 1200 but associate members can feel in some real sense that they "belong." It ought thus to be possible for practically every minister in the country to attend at least one National Council. His people owe this to themselves as well as to him.

* * *

The *total work of the denomination* is now presented. I can remember the days when the American Board, the Church Extension Boards (at least the Congregational Home Missionary Society) and the American Missionary Association held their separate annual meetings in different parts of the country and the National Council meeting once in three years really had a place subordinate to these. I believe it has been a tremendous gain to be able once in two years to bring together upwards of two thousand representative people who will be asked to spend a week or more in the presence of our total denominational program.

In my judgment those who plan the national meetings of the General Synod of the United Church of Christ ought to have this experience with our National Council very much in mind. Especially ought there to be such a combination of business and of inspirational and intellectual stimulus as in recent years we have secured with notable success. The time was when Phillip S. Moxom, a vigorous leader early in the century, spoke of our National Council as "an intellectual clearing house." It has come to be very much more than that but that aspect ought not to be minimized.

Will the Editor allow me space to hurry over some memories that stand out clearly? For example, the conduct of the worship at Oberlin, 1934, by Boynton Merrill (his being about a sixth cousin ought not to prevent my judging his service impartially). Again, the sermon by Raymond

lkins at Grand Rapids in 1919 on "The ristian Church and the Social Con- ence" in which he spoke of "the re- very, the assertion and the operation the church of a social conscience" as ng "the great modern missionary move- nt of the Church of Jesus Christ." ain two speeches by Wendell Fifield. st, at Washington in 1925 when he pic- ed the Ford cars streaming from the re mid-west region in such a way that Council voted to go to Omaha for its xt meeting. Next, his speech at Omaha 1927 which put Ozora Davis into the deratorship. Finally, the part that Rock- l Harmon Potter has played, especially our recent meetings. He has worthily ed the highest positions in the gift of denomination, but also when one thinks him he thinks of what James M. rrie's mother said of Robert Louis evenson, that he was "like a small boy lling away at the skirts of the old world d calling it back to play." Whenever e has gone along a campus and seen a oup raptly listening and then heard a ud period of laughter he knew that armon Potter was the center of the oup.

* * *

There is a small space left for speaking what the Editor especially wanted me mention: namely, what I consider to "the high spot" in all my eighteen Na- nal Councils. That was at Kansas City 1913 when our denominational struc- re was radically changed. I shall refer ly to the *way* it was done. At the Boston uncil in 1910 a Commission of Nine- en representative men was appointed— ght ministers, seven laymen, and four ucators, from all parts of the country d with widely differing points of view. eople said when they looked at the names, f these nineteen men can agree on any- ing, the denomination will accept their commendations." During the triennium ese men worked very industriously, very telligently, with increasing harmony. ney had the advantage of a weekly paper in which they could send up trial balloons to test public sentiment. They came to the Council with unanimous recommendations but submitted these recommendations to the Council at repeated hearings. They made changes the night before their re- port was formally presented to the Coun- cil. That Saturday morning I shall never forget. I was not a member of the Coun- cil but sat in the choir loft and watched the proceedings as a most interested un- official observer. The debate was on an extremely high level. It was evident that there was still some opposition to the com- mission's recommendations. However, full opportunity was given for expression. There was a good deal of wit and humor. There was, however, profound feeling. The final word was spoken by Dr. Ne- hemiah Boynton, whose moderator's ad- dress at the beginning of the Council had been so forthright and influential.

The vote was taken. Five hundred and ninety-nine delegates rose in favor and when the "no's" were called for, one dele- gate rose, a layman from Illinois who felt that the American Board's rights were not being sufficiently safeguarded. Dr. Albert J. Lyman of Brooklyn was called upon to pray. I do not think that Dr. Lyman knew that he was going to be called upon. My impression was that he was not altogether in favor of the report. How- ever, I should be inclined to submit the prayer he made as a supreme illustration of free prayer at its best. One went away from the meeting proud that he was a Christian. It is no exaggeration to say that the impression was as if one had been at a communion service. A great struc- tural change had been made in a branch of a Church of Christ and it had been made in a thoroughly Christian way. One was proud too that he was a Congrega- tionalist. It had been done in a way that squared with the best principles of Con- gregationalism.

A recent writer has spoken of our American tendency to neglect history. I sometimes think that in recent years we of the Congregational Christian fold have

not been wholly free from this tendency. Isn't it the part of simple wisdom when we have a thing to do, especially of first-rate importance and affecting a large group of people, to ask: Has anything like thi been done before? If so, how was it don and with what results? What has tha particular history to teach us?

Ministers Have Sundays Too!

The Rev. Robert L. Eddy
Paxton, Mass.

MINISTERS have Sundays, too! Thus we begin our conference with first things first. We are, to begin with, parish ministers, and our major efforts for better or worse are exerted toward noon of each Sabbath. Preparing for this slender hour demands extraordinary labors. Into each Sunday morning are compressed the myriad elements gathered from the four corners of the earth, from all the years of a man's life, "from graven stone and written scroll, And all old flower-fields of the soul." Amid the trials and joys of these labors it is easy to forget their proper end. A full and balanced life for today's minister is a scufflé of many and divers interests. We have harvestings in the vineyard, toilings in the fields of sin, we wrestle with the Ladies' Aid budget and the building program, and, lest we forget, ministers have Sundays, too!

I

Let us think of a minister's Sunday as a succession of moods. On Sunday morning we are a bundle of many thoughts and feelings. Our thoughts are memories, resolves, ideas, calculations, wonderings, hopes and prayers. The feelings are of peace, awe, anxiety, joy, serenity, and, at the end, of failure, or doubt, or accomplishment. This highly complex stream of ministerial consciousness is a part of life which perhaps we do not see steadily and whole, yet it is the matrix out of which comes whatever influence we hav in our parishes. A clear, realistic viev of what goes on inside us from Sunday' awakening until we go home for dinne will serve several useful ends. It ca show us, or suggest, what manner of me we are, and how our centers of aware ness work. This in turn will indicate wha kind of mental, emotional and spiritua exercises will best strengthen and adjus this whirling consciousness of ours to it great task on Sunday morning.

A pastoral Sabbath should be and ofte is spread over with a mood of peace When I wake up on Sunday morning usually have a sense of well-being whic I think is fairly close to what Harrie Beecher Stowe had in mind when sh wrote:

Still, still with thee, when purple mornin
breaketh,
When the bird waketh, and the shadow
flee;
Fairer than morning, lovelier than th
daylight,
Dawns the sweet consciousness I am wit
Thee.

Here I am paid in advance for my work Here I sense my divine commission t represent, even to impersonate Christ be fore a congregation. Here is the neces sary food for what Karl Barth rightl calls "the tremendous audacity of preach ing."

As I arise and go about the first activ

in the ritual of early morning I sense presence of the Sabbath mood in the ural world. Even inanimate objects ut the house suggest the arrival of the of rest. The radio is particularly ciful. It omits its usual portion of dlin drama and the exertions of band lers who conspire to undo the human vous system. Instead, there is a con- nt stream of good music and church vices which is almost enough in itself ustify God's ways to man. One of the liers in *Hamlet* shows the Elizabethan h in the spiritual nature of the world a holy day when he speaks thus of istmas-time:

. . then, they say, no spirit walks broad,
e nights are wholesome; then no planet trikes,
fairy takes, nor witch hath power to harm,
hallowed and so gracious is the time.

o have I heard, and do in part believe," s Horatio, and so might we in part ieve in the special quality of spirit avail- le to our advantage in the air of a bbath dawn.

While we are enjoying this blessed ace, another motive is sounded in a dif- rent center of awareness within us. This the note of anxiety, which begins softly nost as soon as we are awake, and rises a long crescendo, like the succession drum beats in the approach to the last ovement of Beethoven's fifth Symphony. the main theme, or principal subject, the Sunday morning mood is a calm and avenly frame, then surely the subor- nate theme, or counter-subject, is anxiety r one's own part in the day's orchestra- n. Here is Sunday morning, bringing e parish the peace which the world can- t give; will you take it away by your ucheries or general inadequacy? Con- asting moods of serenity and anxiety rvade the minister's consciousness as ernating threads in the counterpoint of the whole morning's work, whether they appear as feelings or as thoughts.

II

The after-breakfast period is a gather- ing of intellectual and tonal resources and may also mean a mounting of tension. This is as it should be and does not mean either immaturity or unpreparedness. In fact, a bland and unruffled approach to the minute of the beginning of public worship would seem to me to reflect either insincerity or weariness with the whole enterprise. Seasoned Olympic racers and opera singers are apt to have "butterflies" before each performance even after many years' experience. We too are disquieted as we tremble before the Lord. In our case the tremors last from breakfast until we get to the point in our sermon where we say, "And now, before we go home, here is something we can do!" or what- ever the point is which corresponds to it. It is this very tension which prepares and exacts the best that is in us, keeps us alert to play the many parts we are called on in turn to play, alert to dispatch our words with the right intensity, with some hope of being a real help to our people.

As we enter the church on Sunday morning the contrast of our two moods sharpens in clear intensity. "Oh, to vex me, contraries meet in one," said John Donne in one of his Holy Sonnets, in- spired perhaps by such a moment as this. Serenely possessive without, we are hum- bly anxious within. It is said that a Yale man walks into a place as though he owned it and that a Harvard man walks in as though he did not care who owned it. Surely we are entitled to the air of possessiveness which is expected of us when we are in church on Sunday morn- ing. We express this possessiveness in our gracious thanks to the sexton for heat in the building, in our happy greeting to the arriving flowers, in the jovial as- surance to the organist, an old friend, that if she isn't any worse than she was

last week she will be all right. We do not own the church visible; that belongs to the people. And we do not own the church invisible; that belongs to God. But any resemblance between the two belongs to us. We own the church's power to make people feel that the living God is actually there. Our voice, whether tenor, baritone, or base, *is* the audible word of God. As its vessel, the minister may and should go into his church as though he owned it.

III

While our mood of serenity has flowed into an appearance of paternal poise, of gracious dignity and silent, unmistakable leadership, a healthy anxiety has become the dominant note of our mind. Fearless before man, we are fearful before God. The mantle of responsibility rests finally upon us. As we sweep with grandeur before the public eye at the front end of the church, an inner voice may say, "Lord, have mercy on me, a fool!" We look for our place in the Bible. (. . . "It *was* Matthew 10, wasn't it? Not that I don't know my Bible, but suppose I couldn't find my text; what would I do? . . . In my first parish I used to have a recurring dream that at this moment my pulpit Bible would turn out to be a large history of Plymouth County, Massachusetts . . . Isaiah . . . Hosea . . . Malachi . . . Mark . . . Here's Matthew, and the tenth chapter is still here, too. . . . Better relax the mind a bit with a few pertinent observations. . . .) We neither smirk nor glower in such a circumstance, and our triumph in this facial ordeal gives us more serenity, not less, than we had before. We finally put anxiety in its place by inwardly laughing at ourself. *There* is the common denominator for both peace and anxiety—not a nervous cackle, but what Molière would call "the warming peals of thoughtful, silvery laughter." ("Here I must act as the vicar of Christ. Well, all right; I'm going to do the best I can. Like the juggler of Notre Dame, my product comes out of days, weeks years of practice—it's all I have to offer a poor thing but my own. Thus offered the Lord will take it.") The Organ Prel ude is over. The one hundred pipes ar still, overtaken by an awesome silenc which our one pipe must dare to shatter We breathe deeply:

THE LORD IS IN HIS HOLY TEM PLE . . .

Lord, I believe—help thou mine unbelief

With our first sentence we have pierce a kind of outer wall and a feeling of ac complishment floods back to us. Our ap parent serenity now begins to become rea to us.

IV

The thoughts and feelings which ru through a minister during the pastora prayer and sermon deserve a word each The present pastoral prayer is a problen child to many of us. It came as a spon taneous overflow of genuine devotion a the time of the Reformation, when th set liturgy seemed too confining. But i is a Herculean labor to keep the atten tion of a contemporary congregation fo more than four minutes of pure, undis tilled devotion by means of the mono logues of our pastoral prayers. We star in by ascribing glory to God in order t make the people feel His reality an presence, for these are prerequisites fo further transactions. At the same time we are seething with rebellion. We rebe against our people's lack of devotion. W know they have already begun to wande in their minds from the holy of holies They will not necessarily return on th next train of thought to our sanctuary We rebel against the institution of th pastoral prayer, as already outlined. An we rebel against ourselves as poor pray ers. In the middle of our sentences o intercession "for those who because o illness cannot be with us this morning (and a big prayer for those who are *no*

and are not here!) we think, even in s midstream, of the poor talent we have r prayers. "Let all who worship thee ceive a blessing like to that which now ills us."

Now the miracle of all this subtle, com- x alternation of thoughts is that it is kindling friction which actually *does* ing the little flaming tongues of Holy irit into the room. On the other hand, pious self-indulgence which forgot its arers or the problems of prayer, might ve carried the minister off into a mean- less monotone, but this war of mind l spirit has kept our voice and its ut- ances alive, to the glory of God, and bringing of a vision of Him to His ple. When the choir finishes its Amen, ds slowly rise, and a less reverent mood urns to the room. No one may remem- r a word of the prayer. (I once forgot pastoral prayer altogether, and only e person noticed it!) Nevertheless, at e end of the prayer, most people appear feel as though they had finished a l transaction with an objectively real ansactor. When the organ notes die ay after the choral Amen, all our re- llion is gone, and again we are serene r a moment, in spite of ourselves.

V

It is the sermon, the meat and sauce the Protestant service even after 350 ars, that our minds most clearly show eir multiplex character on Sunday morn- g. To find a source on this point, I ve gone to my own mind, a very short d convenient trip for me. I find my ind at sermon time to pass up and wn among no less than seven levels of ought. This is no precocious gymnastic my part; if I fail to do it, I do not el good about the homiletic results. ere are the seven things we have to ink about in each and every second of r twenty to thirty minutes if our iritual food for thought is to accom- ish the end whereto we send it and not turn to us void:

1. The *word* and phrase of the moment
2. Its proper *delivery* in terms of
   (a) Good English and good public speaking
   (b) The people's understanding, likes, and needs
   (c) The minister's feelings at the moment
3. The *section* of the sermon in which the word or phrase is, and the relevance of the word to the section
4. The *theme* of the entire sermon, and the relevance of the word to the theme, even if it happens to be a complete digression
5. The *mood* you are trying to build up, usually either of peace or of high resolve—which is more important than any knowledge, wisdom, or information you may give
6. The *reaction* of the people, which you try to judge by their expression and posture, mindful, meanwhile, that psychologists agree that you cannot tell anything about emotions from facial expressions, and that anything up to conversion may be taking place behind apparent apathy
7. The ratio of the length of the word and section to the length of *time* appropriate (and appropriated) for them. (Will I have a sermon and a half left over of golden thoughts and rolling periods for which the hour, with the rude inhospitality of the Bethlehem inn, finds no room?)

In addition to these seven responsibilities, other thoughts may flit through us, as they did during the pastoral prayer. Often the event of preaching is the best suggester of good things to say. There is a lovely parallel here in my experience with the manna in the wilderness. Often

when I have set myself to preach on some valid question, like evil, which I knew better than the answer, and have tried faithfully to beat a credible and helpful sermon out of the chaff of facts and thoughts I had at the time, I would mount the pulpit determined to make the best in the most honest way out of the little I had. And more often than once a power which must be the adorable grace of God has come to me in the middle of the main section, thrown away the humble, honest dross, and put there an idea, a figure, a story, worth its weight in gold to me. This never would happen if I depended on it, often fails to happen at all, but as many times as it does, I think of those words:

> "Now, when they bring you up for trial, never trouble yourselves about how to speak, or what to say; what you are to say will come to you at the moment, for you are not the speakers, it is the Spirit of the Father that is speaking through you." (Moffatt tr.)

Not mediums in the spiritualistic sense, we are media in the artistic and spiritual sense. Once again effectiveness has been enhanced by the active alternation of serenity and anxiety in rational if not logical succession. As laborers, we ministers are made fun of, but I doubt if a surgeon has to be more alert and resourceful than we do when we give and teach the word of God.

VI

Our feelings on leaving the pulpit are varied and modest. If we feel elated, it is because we have been a channel of divine grace. Of we may feel that we have failed. Our friends often do not agree with us here, for they know only the final effect of our food for thought; they have not seen our untidy mental kitchen in which it was prepared. We go to the door to greet our people, still in possession of ourselves and of the leadership of the hour. The service is not over with the organ postlude, and the little ceremony of handshaking has a sacramental value to it even if it is informal. Meeting the people after service is like watching a snowstorm from a moving train, so much happens so swiftly. We try to call every one by name, with so-good-to-see-you and glad-you-could-come for those whose names we still cannot remember. We make all kinds of promises to importunate seekers for this favor and that, efforts to remember which are part of our Monday exercises.

In the fullness of time, we go home, and, whether we lie down or not, we want to. We have at least one point in common with our Great Exemplar, for after our ministrations, some of which are unknown to us, we too feel like saying, "Who touched me, for a virtue is gone from me?" We feel also in the post-service peace a sense of belonging in the unbroken line, somewhere in the rear, of the faithful spirits moving forward through the ages. At the same moment, with due allowance for time changes, thousands of other stewards of the truth are sighing with relief, or wondering why they left out point two under section three!

VII

At the outset, we hoped to show by describing our Sunday mind and heart the kind of food and exercise they need. To begin with, we need more information. As allergic as our people are to education, we never can tell when some drop of scholar's oil may light a workingman's way. I have been humbly awakened to see Vermont farmers' wives enchanted over the higher criticism of the New Testament. Then, too, having facts builds up our moral, as did the Georgia preacher, who took a ten-dollar bill into the pulpit because he felt that his self-confidence could have no other visible means of support. A minister's loneliness is thrown into sharp focus in the pulpit where he is cut off from all help of in-

ument, advisor, lawyer, or prompter. Henri Bergson, one of the greatest of nch philosophers, who died recently, ntended that the human organism was a struggle of mind and matter, but spirit and intuition against mind and ly. It is our intuitive faculty, he ssed, which we must bring up to our iliant minds if we are to stay at the d of the animal kingdom. Ministers uld do well to lead mankind in the velopment of these subtle receptors of world's great messages of beauty and man love, which the scientist can neither e nor take away, nor live without. A m should not mean, but be, says Archi- d MacLeish, and the same is true of astor; we minister through what we ; we are what we have assimilated and nveyed to some one else to his benefit. e minister and his Sunday are readied one another by the conscientious labors the preceding week. But these labors given quality and meaning by our self-confidence and at-homeness in the task which such meetings as these have given us.

The art of retreating successfully is a fine one, yet it is the necessary prelude to any victorious advance. While pondering this occasion, a message came to me in manna fashion, through the mail, telling among other things of a bit of ancient wisdom from the Nile valley: "The boatman reacheth the landing partly by pulling, partly by letting go." Here we relax our zeal, admit we do not know how to pray, or even to minister as we should. This very confession, uttered in sincerity, opens the door to the light which is ever more willing to enter than we are to admit it—light to suffuse our Sundays with a new certainty, a fresh authority and spiritual power of the kind that shall yet save this world from becoming a black and twisted mass; that it may prepare itself as a garden for the coming of the King of Kings who shall reign for ever and ever.

A Prayer

Given at the New Canaan Congregational Church, March 20, 1949

The Rev. Loring D. Chase

Sustain, O Lord, those churches which stand under the cross, those outposts of Christ's Kingdom which are set along the disputed borders of worldly power: caught between the imperialisms of East and West; drained of outward strength by long poverty; burdened with a society that condones much evil; torn by the rival aspirations of those who would keep and those who would take power; made angry by the continuance of ancient wrong; yet hopeful of a better day beyond the present darkness: bring the fulfillment of that hope as thou wilt, and in thine own good time; not according to the wishes of men, but according to thy goodness and thy justice.

Grant to our missionaries who are present to these suffering churches a good witness for Christ, that they may be understood and received not as agents of an earthly power, nor as the apologists for a master race, but as servants of God and ambassadors of Christ.

Grant unto the native members of these younger churches the wisdom of a good conscience and the courage of a deep faith. Strengthen them in their refusal to render to any new Caesar more than his due, yet give unto them the grace to share the best aspirations of their fellow-countrymen and to bear responsibility in the affairs of their own people.

Grant to us, in our seeming security, an understanding of our brothers' needs, and a readiness to help as we may with our substance, with our prayers, with our sons and daughters, and with our own lives.